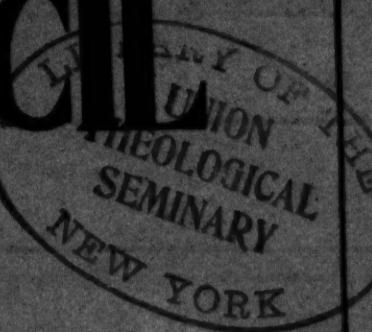


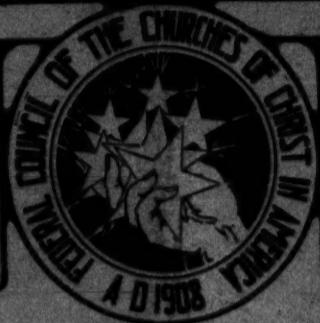
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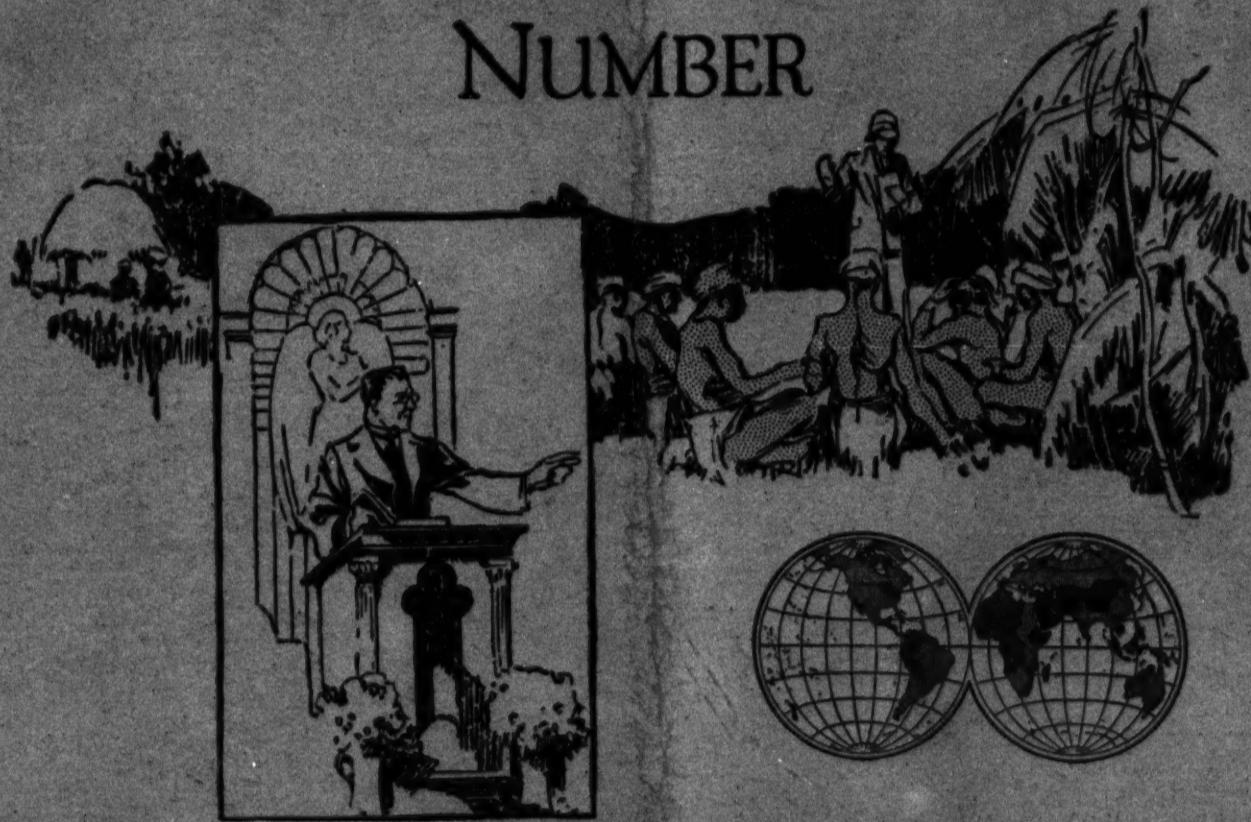


Vol. 3 No. 4

April, 1920



INTERCHURCH CAMPAIGN NUMBER



"Ask of me and I will give thee the nations for
thine inheritance and the uttermost parts of the
earth for thy possession." —*Psalms 2:8*

A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES

APP 12 1920

FEDERAL COUNCIL BULLETIN

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*A Journal of Religious Co-operation
and Interchurch Activities*

Issued monthly by the

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Vol. III, No. 4

April, 1920

EASTER MESSAGE

From the Armenian Apostolic Church in America and the Armenian Evangelical Alliance of America.

To the Christian Churches of America.

On this Easter Day, when the Christian Churches of America, uniting with the Church Universal, are celebrating the glorious resurrection of our Lord Jesus Christ, we wish to extend to you on this holy occasion our Christian greetings.

Our people in Armenia and Celicia are on this Easter morning in great tribulation. Since 1915 the historic churches of Armenia have been deprived of the privilege of public gathering for worship and praise. The Armenian people have been forcibly deported from their homes. The churches have been robbed and destroyed, or damaged and desecrated. The clergy have been cruelly murdered, the home fires have been extinguished and the voices of song and praise in God's sanctuaries have been silenced.

Alas, since 1915 the Christian people of Armenia have not experienced the gladness of Christmas and the joy of Easter. Their experience has been one of sorrow. Not only hundreds of thousands have suffered martyrdom, but what is worse at this moment thousands of Armenian women are forced to live lives of shame in Turkish harems, and tender children, deprived of the love and care of their parents, are exposed to the vile and corrupting influence of Turkish homes.

With the end of the war our people have been returning to their homes, with new hope and renewed courage to rebuild the family hearths and reorganize life in general, but behold, once more massacres have broken out, and the blood of Armenians is again being shed in Celicia, even during this Holy Week.

The American people have given and are still contributing generously for the relief of our unfortunate people, for which Armenia shall ever remain grateful to America. But our suffering people, who are craving for the right of life and liberty and the pursuit of happiness, need at this hour the prayers and Christian sympathy and fellowship of the churches of America. Therefore, believing in the communion of the saints, which is proclaimed by the Church Universal, we the undersigned representatives of the two Armenian churches, appeal to you in the name of one hundred thousand Armenians in America, and in behalf of suf-

ferring Christians Armenia we beg you, that on Easter Day, you remember in your prayers the historic churches of Armenia, and make intercession to God, our Heavenly Father, on behalf of our people, who for their loyalty to the Christian faith have shared the sufferings of the Master that they may also share His glorious resurrection and victory.

We believe that through the prayers of the Christian Churches of this great and glorious Republic the doctrine of the communion of the saints will become once more a reality, and the Armenian people, in these days of their great tribulation, will be comforted by the infinite compassion and mercy of God, and the grace of the Holy Ghost, and the martyrdom of our Lord and Savior Jesus Christ.

Wishing you grace, mercy and peace, we remain,
Yours in the service of our common Master, Jesus Christ,

RT. REV. PAPGAN GULESERIAN,
Presiding Bishop of the Armenian National Church of America.

REV. MIHRAN T. KALADJIAN,
Moderator of the Armenian Evangelical Alliance of America.

Budget of the Federal Council for 1920

At the meeting of the Administrative Committee on March 12 it was voted that a total budget of about \$300,000 for the year 1920 be approved as follows:

Federal Council Central Office, including ex-	
penses of financial administration.....	\$100,000
Common overhead expenses of all departments..	14,000
Commission on Interchurch Federations.....	19,000
" " Church and Social Service.....	43,000
" " Evangelism	14,000
" " Temperance	10,000
" " Relations with the Orient.....	10,000
" " International Justice and Good-	
will	10,000
" " Christian Education	11,000
Department of Religious Publicity.....	15,000
Washington Office and General Committee on	
Army and Navy Chaplains.....	25,000
	\$271,000

The General War-Time Commission (Continuation Committee), the Committee on the War and the Religious Outlook, the Commission on Relations with Religious Bodies in Europe and the Commission on Relations with France and Belgium are not included, as they are subject to arrangements already determined. Including these as estimated the total budget will be about \$300,000.

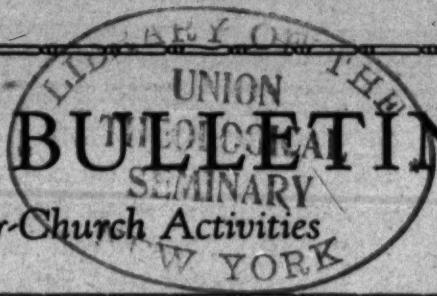
Prayer to Usher In Interchurch Financial Campaign

The united financial canvass of the Interchurch World Movement will start at 2 P. M., Sunday, April 25, with five minutes of silent prayer on the part of Christian men and women in every city and town, on farms and in homes and in many foreign lands.

In every community throughout the nation, it is planned to hold union services or report meetings Sunday evening, April 25, the day the campaign opens, and Sunday evening, May 2, when the final reports will be made.

FEDERAL COUNCIL BULLETIN

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Vol. III

APRIL, 1920

No. 4

The Federal Council and the Interchurch World Movement

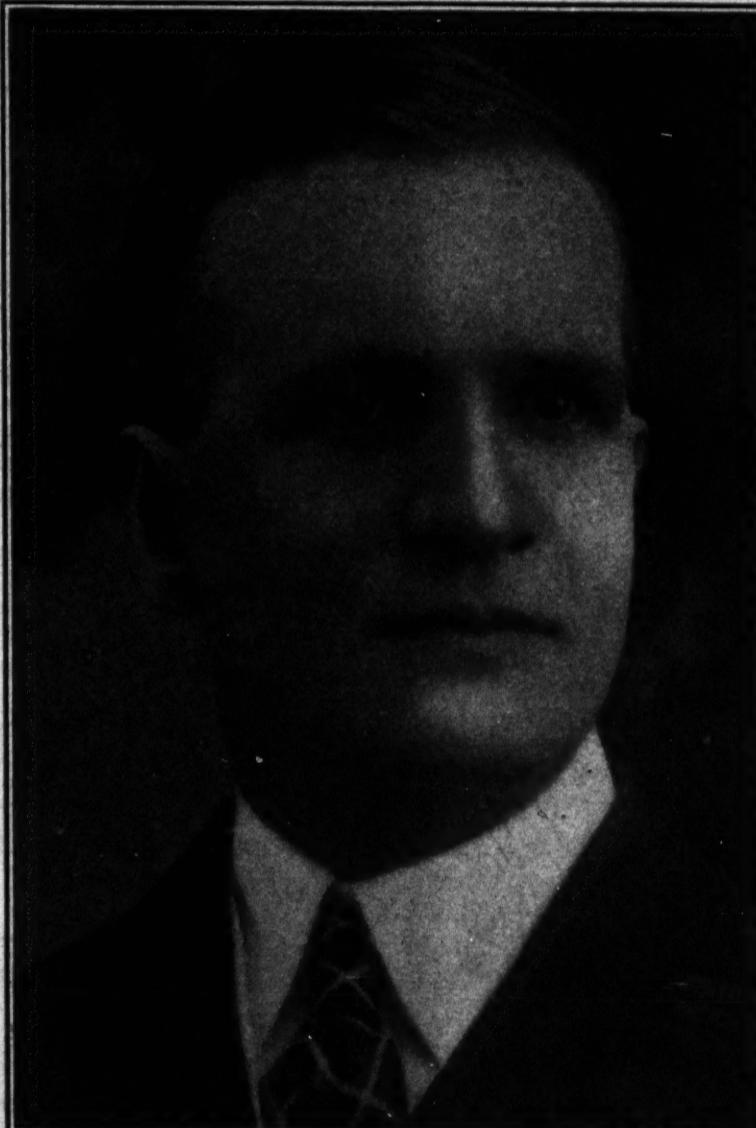
By Rev. William Hiram Foulkes
Associate General Secretary, Interchurch World Movement

THE Interchurch World Movement has faced more extensive adjustments than those necessitated by denominational activity. The interdenominational agencies which were in the field before the origin of the Interchurch World Movement have had special bearing upon the situation of the latter. Such co-operative agencies as the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education and the Council of Church Sunday School Boards, as well as the two interdenominational groups of women, have sustained peculiarly close relations to the newer movement, as is well known. From an administrative point of view these agencies were Interchurch World Movements upon a smaller scale.

At the same time, in direct connection with the denominations themselves the Federal Council of the Churches of Christ in America has grown into a commanding position of influence. It is composed of the official representatives of a large number of evangelical communions. As a result of this official ecclesiastical connection with the denominations, the Federal Council, naturally, comes into most intimate contact with the activities of the

Interchurch World Movement. The Council is the official representative of the co-operating churches in dealing with common and allied ecclesiastical interests. By the nature of the case, it represents the more formal and official type of united activity. The Federal Council works through various commissions and committees which it seeks to make thoroughly and equitably representative of the various co-operating bodies. The expenses of the Federal Council have been borne in small part by denominational appropriations, but more largely by the generous giving of interested individuals.

On account of the fact that some of the activities of the older agency seemed to be overlapped by the work of the more recently established movement, extended conferences have been held between official representatives of both agencies. Dr. Frank Mason North, the president of the Fed-



REV. WILLIAM HIRAM FOULKES

al Council, and Dr. Charles S. Macfarland, its general secretary, together with Dr. W. I. Haven and Mr. John M. Glenn, recently represented the Council in a fruitful conference with a committee from the Interchurch World Movement, consisting of Dr. John R. Mott, chairman of the Executive Committee; Dr. S. Earl Taylor, general secretary; Dr. William

Hiram Foulkes, vice-chairman of the Executive Committee, and Dr. F. B. Haggard, associate general secretary. The whole policy of providing practical measures of co-operation was thoroughly considered and unanimously approved. Provision was made for the almost continuous adjustment of relationships between these two bodies in a way to serve the interests of each. It was suggested and agreed that in all matters in which there appeared to be a confusion of interest and duty, both of the agencies should voluntarily clear such matters through the co-operating committee.

"The Federal Council has won an enviable place in the confidence and the councils of the evangelical communions of the country," said a representative of the Interchurch World Movement, after the recent meeting of the Committee on Co-operation. "The fact that many of the officers and members of our group are also actively identified with the other, should be conclusive proof that the interests of both agencies are mutual. In addition to this, however, such detailed safeguards as wisdom and fraternal interest can suggest are being devised to carry out in a practical way the spirit of co-operation. Those who represent the Interchurch World Movement are particularly concerned that there shall be no occasion arising out of the movement in which the solid and splendid achievements of the Federal Council shall be minimized. The Interchurch World Movement is only carrying forward, in an aggressive and practical way, the interests of the missionary agencies of the churches whose normal activities of a more general sort have been so successfully provided by the Federal Council. Co-operation, not competition, is our mutual watchword."

Churches Save Million Through Co-operation

By combining their work of raising funds this spring, thirty Protestant denominations in the Interchurch World Movement already have saved more than \$1,000,000 in promotion expenses, it is estimated by church leaders. The total saving, up to the end of the United Simultaneous Campaign, April 25 to May 2, will be much larger, perhaps several times as great.

How the saving has been accomplished is understood when it is realized that most, and perhaps all, of these denominations would have carried on separate nation-wide campaigns this spring if their work had not been united in the Interchurch Movement.

The movement, in addition to the actual saving in money, has done many things which would be beyond the capacity of any single denomination. It has surveyed religious conditions in a comprehensive manner. It has conducted a campaign of paid advertising in

the magazines and newspapers. It is rallying five million workers for the campaign. A large part of these, in the Citizen's Division, are men and women friendly to the Christian cause who, for one reason or other, would not have devoted their efforts to any particular denomination, but willingly get behind a community effort for the propagation of Christian ideals.

INTERCHURCH WORLD MOVEMENT General Budget Statement for the 1920 Campaign

The total amount to be raised in this year's campaign by each of the co-operating denominations is given below. In several cases, pledges for the whole five-year campaign are to be taken in 1920; these amounts are starred. The total for the Methodist Episcopal Church includes \$21,000,000 that was subscribed in the Centenary Campaign.

Advent Christian Church.....	\$ 35,000
Northern Baptist Convention.....	130,533,000*
National Baptist Convention.....	10,250,000*
General Baptist.....	272,500
Church of the Brethren.....	3,219,598
Brethren Church.....	200,000
Christian Church.....	727,693
Congregational Churches.....	16,508,470
Disciples of Christ.....	12,501,138
Evangelical Association.....	1,394,260
United Evangelical Church.....	305,983
Evangelical Synod of N. A.....	1,846,521
Society of Friends in America.....	4,532,081
Society of Friends of California.....	40,000
Holiness Church.....	50,000
General Conference of Mennonites.....	82,000
Methodist Episcopal Church.....	34,485,737
Methodist Protestant Church.....	1,745,866
Free Methodist Church of N. A.....	6,234,986*
African Methodist Episcopal Zion Church	212,000
Colored Methodist Episcopal Church.....	250,000
Reformed Zion Union Apostolic Church....	17,263
Presbyterian Church in the U. S. A.....	44,970,000
Presbyterian Church in the U. S. (South).....	7,865,445
Associate Reformed Presbyterian Synod...	392,264
Ref. Presbyterian Church of N. A., Synod..	529,472
United Presbyterian Church.....	31,977,457*
Reformed Church in America.....	2,136,091
Reformed Church in the U. S.....	16,916,085*
Church of the United Brethren in Christ...	6,546,662
Total	\$336,777,572

Editors Consider Educational Problems

A gathering of nearly 100 editors of the religious press at the Hotel Pennsylvania, New York City recently considered the national educational emergency and adopted resolutions urging the passage of the Smith-Towner Bill. The meeting was called by the Department of Religious Education of the Interchurch World Movement. Among the startling results of the surveys made by the department reported by Prof. Walter S. Athearn, the director, was the fact that 27,000,000 children in the United States are untouched by religious education of any kind, Catholic, Jewish or Protestant.

America's Responsibility Beyond Her Own Shores

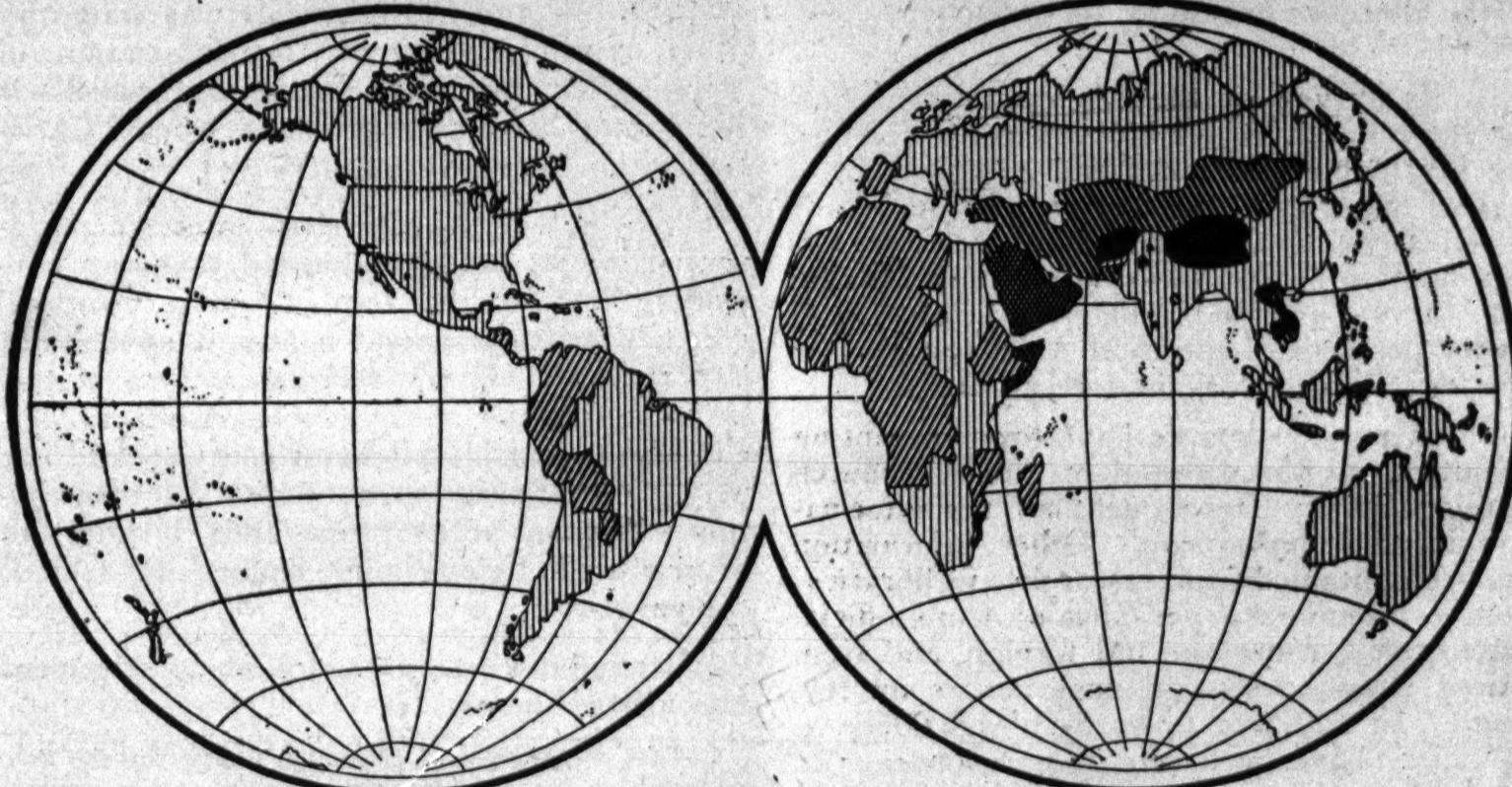
THE results of the foreign survey of the Interchurch World Movement make it evident that without a special effort, not only will the Protestant churches of this country fail to make the advance that they should in the cause of the Kingdom, but that they are in imminent danger of losing some of the hard won ground they already hold.

To hold their ground in foreign fields and make the minimum increase that the world's needs, as revealed by the survey, demand, the thirty Protestant denominations co-operating in the United Simultaneous Campaign of the Interchurch World Movement will require a sum of \$107,661,000, nearly one-third of the total budget for which the churches are appealing.

Christians—one missionary to every 55,000 inhabitants of the non-Christian world. And for every Protestant communicant in the world there are between six and seven non-Christians.

For the nine principal missionary fields of the world the Protestant Church membership per thousand of population is as follows: China, $1\frac{1}{4}$; Southeastern Asia, 9; Philippine Islands, $12\frac{1}{2}$; India, 2; Japanese Empire, 2; Africa, 7; Mexico, $1\frac{2}{3}$; Central America, 2; South America, $1\frac{1}{2}$.

China has long been regarded as a field that is peculiarly an American responsibility. Yet in China there are 440,000 square miles of territory, with a population of some 40,000,000



No Religious Liberty Prejudice and fanaticism make missionary work almost impossible Partial Religious Liberty Nominal Religious Liberty Full Religious Liberty

Tibet, Afghanistan, Nepal, Bhutan and part of Indo-China are the only lands where it is forbidden to preach the gospel. In Portuguese East Africa, the teaching of Christ is opposed in the area controlled by a great company which, though from a nominally Christian land, does not wish to be hindered in its ruthless exploitation of the native by the spread of the knowledge that all men are equal before God. In other limited areas, fanaticism and intolerance act as a barrier against the Christian missionary. But with these few exceptions, the gospel can be preached today in every part of the world.

As a direct result of the war it is conservatively estimated that European and American Protestantism is short at least 5,000 foreign missionaries. This estimate takes into account both the actual decreases and the stoppage of the normal increase during the past five years.

All told, there are 20,400 Protestant missionaries to evangelize more than a billion non-

people, absolutely unclaimed by any missionary agency. Nevertheless, it is reliably stated that, given the men and the means, China could be adequately occupied within five years. A tremendous endemic move towards the evangelization of the country is even now in progress in the "China for Christ Movement." It behooves the churches of America to do all

in their power to give aid and comfort to their brethren in China.

Latin America is another peculiarly American responsibility. Nominally a Christian country, Latin America yet holds half as many pagans as there are in Central Africa, while for the vast majority of the population their Christianity is a matter of empty forms and crude superstitions. The greatest stretch of unevangelized territory in the world—a stretch 2,000 miles in length and from 500 to 1,500 miles in width—is found in the heart of South America. Latin-American governments are eager to welcome our evangelical missionaries. Duty and opportunity alike beckon us onward.

So the story goes in every quarter of the non-Christian globe. The Interchurch survey has shown the task. It is for the membership of the churches to rise to the opportunities revealed.

In its survey of the foreign mission field the Interchurch World Movement has received the invaluable assistance and co-operation of a great majority of the foreign mission boards of American Evangelical churches. The foreign mission boards which have co-operated in the survey represent between eighty and ninety per cent of the total American Protestant missionary work in foreign fields.

These mission boards have been unstinting in putting at the disposal of the Interchurch Foreign Survey Department all the information in their possession. Other information has been obtained from researches in libraries; from contemporary periodicals; from official publications, American and foreign, and from retired missionaries and missionaries on furlough. In addition, upwards of 12,000 questionnaires have been sent to missionaries on the field.

Thus the survey is as complete as it has been found possible to make it without incurring the expense of sending surveyors to the various fields.

The outstanding merit that it claims is that it shows for the first time the denominations occupying the various fields in their relationship to one another, and provides for the use of the Church, as a whole, charts and all available data on the unoccupied fields.

JEWS AND CHRISTIANS AGREE ON DEFINITION OF "AMERICANIZATION"

No gathering of the recent past has been more emblematic of the new spirit of fraternity and the frank interchange of opinion between those who differ widely than the recent

conference between a representative group of Jewish Rabbis and a committee from the Federal Council of the Churches of Christ in America and the Home Missions Council, which met in the conference room of the Federal Council in New York City.

Rev. John A. Marquis, of the Home Missions Board of the Presbyterian Church, was chosen chairman of the meeting. On behalf of his associates of the Central Conference of American Rabbis, Rabbi Leo M. Franklin of Detroit, Mich., stated their feeling that Christian bodies should not formally launch campaigns of missionary effort seeking to convert the Jews of this country. He felt that co-operation for the moral and religious welfare of the American people rather than proselyting from one another should be the dominant motive of both Jew and Christian. It was stated by other representatives of the association of Rabbis that the word "Americanization" is sometimes used by Christians when "Christianization" is really meant.

On behalf of the Christian interests represented it was frankly admitted that any misleading use of the term "Americanization" when "Christianization" is meant should not be condoned. Every religion, it was stated, should have the right to express itself, restricted only by considerations of courtesy and fair play. Christianity is a religion of propagation. Without active propaganda, it ceases to be itself. Religions must endure the test of comparison.

After full discussion, the following statement was agreed upon:

1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council and the Central Conference of American Rabbis.
2. That we disclaim, and deplore, the use of the term "Americanization" in any case where it is made to mean, or to imply, that there is no distinction between the words "Americanization" and "Christianization," or carries the implication that Jews, or people of other religions and other races, are not good Americans. No church should use the term "Americanization" as a cloak for proselyting to its distinctive religious views.
3. That we desire to co-operate with each other, as brethren, in all efforts for Americanization and for promoting righteousness in the American people.
4. That we express the desire for further conferences and continued fellowship.

The foregoing statement has been approved by the Administrative Committee of the Federal Council and by the Executive Committee of the Central Conference of American Rabbis.

The First Great Co-operative Church Campaign

By S. Earl Taylor

General Secretary, Interchurch World Movement of North America

WE see this month something the world has never seen before and something many able men have considered impossible of accomplishment—thirty Protestant communions making a common plan of action in their work at home and abroad, and laying before the American people their claims for support in a joint appeal. The United Simultaneous Financial Campaign, ending in the intensive canvass of the week from April 25 to May 2, may be considered a culmination or a beginning of large Protestant co-operation.

I prefer to consider it the latter, without overlooking the many fine pieces of similar working together which have preceded it. I prefer to look forward to an era when co-operation will be taken for granted, when the faiths which for one reason or another are not with us today will have joined their forces to ours, when our effort of this spring will be looked back to affectionately as the beginning of a new state of affairs in the promotion of the Kingdom.

The agencies of the Kingdom which are in this campaign ask for their work pledges of \$336,777,572, of which \$175,448,349 is to be paid in the year 1920.

These sums, large as they may seem at first glance, are minimums, not maximums. Every dollar in them is represented by some urgent, specific need revealed by the Interchurch surveys. To hold the askings down to these proportions it has been necessary to take out many items of importance, and only the most pressing remain. The result is the first scientific, co-operative budget ever seen, a budget which will stand analysis by the most businesslike as well as the most devout. The schedules, showing in detail how all the money will be expended, have not been published in full, but they are open to public inspection and can be examined by any one interested at Interchurch headquarters, or, for any particular denomination's part, at denominational offices. Masses of documentary evidence support the items.

The plan of campaign, each denomination canvassing its own people, and the individual churches of each community forming a joint local organization to canvass the friendly citizens of the community not directly identified with the local congregations, is new to the churches, and is based on the experience of

war work campaigns. In the financial campaign, as in the previous phases of education, stewardship and evangelism during the last few months, the Interchurch World Movement is merely the servant of all the denominations. It asks nothing for itself. Its expenses will be paid by the co-operating churches. It will not attempt to do any of the benevolent or mission work which is the proper function of the church boards.

In this day when the leaders of mankind everywhere are saying with remarkable unanimity that a revival of religion is imperative,

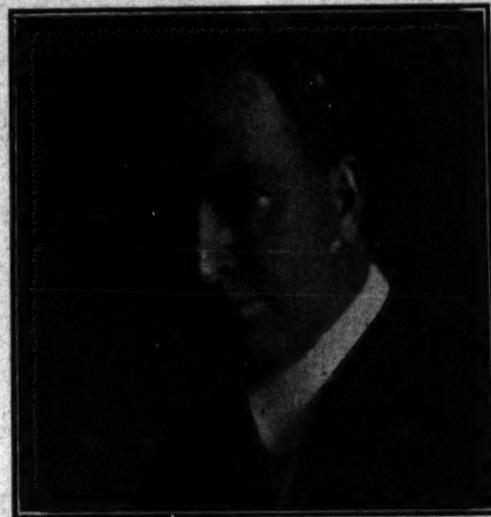
the significance of the combining of Christian forces numbering considerably more than 20,000,000 members and adherents in an appeal for the largest amount ever called for in one year by Christian men for the support of the work of the Church, cannot be misunderstood.

The campaign is the outcome of an earnest attempt on the part of thoughtful Christian men and women, to make a study of the world's needs, as viewed from the standpoint of the co-operating churches; and

to lay these needs upon the minds, the hearts and the consciences of the people of America, thus placing the responsibility where it belongs—upon the shoulders of the individuals who make up that element of our Republic who believe that the security of our democratic foundations has been because they have rested upon the Christian home, the open Bible, the free school and the free church.

At this moment when the banner of idealism which carried us through the war is falling to the ground, and when the forces of nationalism, and avarice, and selfishness, and materialism, threaten to engulf the nations, is it not of deepest significance that the forces which represent the highest form of altruism the world has ever known are now preparing to move forward "like a mighty army" to hasten the bringing in of the glorious day for which we all fervently hope and for which we pray—the day of peace on earth and good-will among men?

The Committee on the War and the Religious Outlook has prepared a Bibliography on "The Chaplaincy as an Opportunity for Christian Service," which it will be glad to furnish on request to anyone interested.



PROTESTANT DELEGATES FROM IRELAND RECEIVED AT FEDERAL COUNCIL HEADQUARTERS

THE delegates from the Protestant churches of Ireland were received by the Administrative Committee of the Federal Council on Tuesday, February 24, in the Conference Room at New York headquarters. The visitors were warmly welcomed by General Secretary Charles S. Macfarland and by Rev. Albert G. Lawson, chairman of the Administrative Committee. Rev. A. Wylie Blue of Belfast spoke first, for the delegation, stating that the welcome received in America had far surpassed their expectations. "It has been," said Dr. Blue, "a marvellous expression of the great warm heart of the United States of America. We are sure now that we may rely on the Protestant churches of your land for sympathy and understanding."

Rev. William Corkey stated that the different denominations of Irish Protestantism had been so closely knit together in their common heritage of faith and of persecution that they had not as yet thought of the need of federation, but that he was sure that when the advantages of such an organization were pointed out to the Irish churches, they would readily respond to the suggestion. "The hope of the world," said Dr. Corkey, "lies in the friendship of these great evangelical and liberty-loving nations. The members of our delegation feel that in trying to save ourselves we have also done something to help put America on her guard against the same perils which we have had to face."

The members of the delegation included Mr. William Coote, Member of Parliament for South Tyrone and chairman of the delegation; Rev. Louis Crooks, Rev. A. Wylie Blue, Rev. William Corkey, Rev. Frederick E. Harte, Rev. Edward Hazelton, Rev. C. Wesley Maguire.

The delegation presented credentials from the Presbyterian Church in Ireland, the Methodist Church in Ireland and the Church of Ireland (Episcopal). It was voted to prepare and transmit a message to the Protestant Churches of Ireland and to request the appointment at an early date of messengers who should visit the Irish churches.

The message, in part, was as follows:

"The Federal Council and many churches of its constituency throughout the nation have counted it a privilege to extend to these brethren a hearty welcome. Their courage has been deeply admired. Their messages have been widely heard by large assemblies of our churches and have been read by multitudes.

"We rejoice in the opportunity thus afforded us to enter into fraternal relations with the Protestant Churches of Ireland.

"We have ventured to recommend the formation of a joint body representing all the Protestant interests in Ireland through whom we might deepen these relationships looking toward mutual help and encouragement.

"Through these beloved brethren, who have awakened such deep and heartfelt interest among our churches, the Federal Council sends to its sister churches in Ireland the warmest greetings in the hope that the coming years may develop such relationships as shall tend to increase the great Kingdom of our Lord and Master, to whom, with you, we are committed.

"We pray that you may receive the wisdom and grace which come from above in the great problems which you have to face and the great task which you are called to undertake.

"Faithfully yours,

"FRANK MASON NORTH,
"President.

"ALBERT G. LAWSON,
"Chairman Administrative Committee.

"CHARLES S. MACFARLAND,
"General Secretary."

"CHINA FOR CHRIST."

THE "China for Christ" Movement was inaugurated at a conference of over one hundred Christian leaders, representing all branches of the Church, who met in Shanghai, December 16 to 20. Approximately one-half of the delegates were Chinese. The call to the conference was issued by the China Continuation Committee in response to a widespread feeling on the part of Chinese Christians that the present situation in China constitutes a distinct and urgent challenge to the Christian forces for a united, nation-wide advance, and that failure to take advantage of this opportunity in some worthy way will inevitably result in serious loss, if not in positive danger to the Church.

The conference was asked to answer the two following questions: Is the time ripe for a united, nation-wide, forward movement of the Christian forces in China? If so, what form should such a movement take? In answer to the first question the following resolutions were passed:

Resolved: That in the opinion of the conference a nation-wide Christian Forward Movement should be inaugurated in China, and that the movement should be known as the China for Christ Movement;

That the movement is inspired of God and that its early launching is essential if the Church in China is to take advantage of the present unparalleled opportunity.

As to what form the movement should take it was felt that the program should be simple, adapted to the needs of the present Christian constituency, both in the country and in the cities, and that it should be flexible enough to offer an appeal to every Christian and inquirer. The plans deal with developing the spiritual life and missionary spirit of Christians, for stimulating a larger consecration of life and possessions for Christian service and for taking advantage of the new awakening in China to press home the Christian solution of China's needs.

A fact of great significance was the deep interest of the Chinese in the movement. They were firmly convinced that it should be launched at once, and that it should be "Chinese" in the sense that the Chinese should give it their hearty support and should have a large share in guiding it. The conference recommended that the committee in charge be composed of Chinese and foreign members in equal numbers and that the general secretary should be Chinese. Dr. C. Y. Cheng was selected for this position. The conference appointed fifteen of its members to serve with the Executive Committee of the China Continuation Committee as the Organizing Committee of the movement. The Interchurch World Movement of North America has made possible some additions to the clerical staff and will, it is hoped, provide the larger part of the funds necessary to carry on the work during the coming year.

News Items From Commission on Interchurch Federations.

Rev. Ira G. McCormack, of Columbus, Ohio, has accepted the call to be pastor of the Methodist Church, in Newark, Ohio, resigning his position as executive secretary of the Columbus Federation. He will, however, help in Newark in the development of a county federation. Rev. J. J. Tisdall will fill out the fiscal year for the Columbus Federation.

Rev. D. M. Gandier, who for years led the temperance movement in California, had been called to be secretary of the Los Angeles Federation of Churches, but after accepting was forced to resign because of ill-health. Mr. S. T. Montgomery has been appointed in his place.

The Executive Committees of the various Commissions preparing reports for the Cleveland Convention met at the Hotel Pennsylvania, New York City, on Lincoln's Birthday. Great progress is being made.

Rev. William V. Berg, pastor of the Central Congregational Church, who has been acting secretary of the Philadelphia federation, has been elected president at the annual meeting of the federation. It has been voted to put on a financial campaign, inviting Dr. Guild to come and help, in order that they might immediately secure a full-time employed executive secretary.

Rev. James A. Crain, formerly pastor of a Disciples Church in Houston, Texas, a chaplain during the war, and later associated with Dr. Lockhart in Louisville, has become secretary of the Norfolk Federation of Churches.

Advertising Stewardship Proves Itself

THE intensified advertising campaign of the Stewardship Department of the Interchurch World Movement, which reached its zenith in February, has shown results that seem to leave no more room for objections that "paid appeals" are unnecessary and unavailing in a work of this high spiritual character.

Letters have been received daily by the Stewardship Department, virtually all of them from men and women who had been lost in the labyrinth of business and worldly ambitions—persons who had almost forgotten the source from which their fortunes sprang. Paid advertisements, inserted in religious and secular newspapers in every part of the country, had reached them and brought them back into the light after other agencies had failed.

When plans were first laid for the inauguration of a stewardship campaign—to bring men and women to the realization that God is

MOST SUCCESSFUL STEWARDSHIP ADVERTISEMENT



"The Price of One Tire for God!"

"We were going over our family budget for the year," said a well-to-do business man recently.

"Suddenly I looked up at my wife with a grasp of astonishment.

"Do you see what we have done?" I exclaimed. "For amusements and the automobile we have allotted ten times as much as we are planning to give to the church and charities. I never realized it before."

"Together we went over the figures."

What they had set aside for benevolence would just about buy one new automobile tire.

The price of one tire—for God!

The Christian Steward recognises that God is the owner of his life and wealth; he acknowledges his Stewardship by setting aside first of all a definite proportion of his income for God's use.

For full information and help for Pastors, Sunday School Superintendents and Women's and Young People's Societies write the

Stewardship Department

**The INTERCHURCH World Movement
of North America**



6 WEST 112 STREET, NEW YORK CITY

Will you lift God's portion from the bottom of your budget to the top?

Will you do it now?

The Advertising Director of the Interchurch Movement states that the advertisement reproduced in reduced size above drew more replies than any other used in the recent campaign.

the owner of all things, and they are but His stewards—Dr. Ralph S. Cushman, director of the department, stressed the necessity of advertising on the largest scale. If the co-oper-

ating churches were to work on a business basis they must necessarily adopt business means, it was pointed out. What advertising had done for commercial houses, certainly it could do for the Houses of God.

The result was the beginning of an extended advertising campaign. The Advertising Department, under the direction of C. S. Clark, prepared a series of appeals that were based on actual facts. These were submitted to the forward movement leaders, who selected four different subjects and designated certain denominational papers and periodicals in which they should appear. Four other designs with appropriate reading matter were distributed among one hundred and seventy-four large daily newspapers in sixty-seven different cities.

A few days after the advertisements appeared, letters began to pour into the office of Dr. Cushman. In nearly every instance the message was from some person who admitted his neglect of the past and asked how he could make amends by helping in the future. One man in Pennsylvania wrote he had been so stirred by the ads that he would like to have them reprinted in local papers near his home at his own expense.

A music publisher wrote that he had neglected his duty to God in the past. As a sign of repentance, he offered to contribute every dollar derived from his publishing business to the promotion of religion for the rest of his life. An income from another source, he said, would be sufficient to sustain himself and his family.

One week an average of 1,000 letters a day was received at national headquarters in New York, each one the direct result of advertising God's business in a businesslike way.

Though the advertising campaign has been brought to a temporary end the work of the Stewardship Department of the Movement is going forward with greater activity every day. Even after the financial campaign has been brought to a close the stewardship drive will "carry on." A League of Ten Million Christian Stewards is the objective.

New Associate Secretary for Federal Council

Rev. Samuel McCrea Cavert has been chosen Associate Secretary of the Federal Council, succeeding Rev. Stacy R. Warburton, who has resigned. Mr. Cavert made a brilliant record as a Fellow of Union Theological Seminary. He then became an Assistant Secretary of the General War-Time Commission of the Churches, leaving this position to serve as an army chaplain. After his discharge he became secretary of the Committee on the War and the Religious Outlook, where his work in the editing and publication of the committee's notable series of books and pamphlets has attracted wide attention.

New Protestant Sanatorium in France

Word has just been received from M. Paul Fuzier, president of the French Protestant Committee, that all arrangements have been finally concluded for the completion and opening of the Sanatorium "Gaspard de Coligny," near Grasse, in the Maritime Alps. The new sanatorium is for the treatment of tubercular patients, children and adults, of both sexes, and is beautifully located in the heart of the picturesque range of the Côte d'Azur, at an elevation of 2,500 feet, on an estate of some 1,700 acres. While the site is about eight miles from the seashore, it commands a magnificent outlook over the surrounding country and far out to sea. More than thirty miles of shore line is in sight, with the island of Corsica in full view.

The need for such an institution in France is desperate and the French Committee is most grateful to the Federal Council for its efforts on behalf of this work and to Mr. Paul G. McIntire, whose generous gift made possible the completion of the sanatorium building. The inscription which has been chosen for the sanatorium foundation is "Founded by the Federal Council of the Churches of Christ in America and the French Protestant Federation through the help of Paul G. McIntire."

The association is composed entirely of Protestants, and free beds, if any, are to be offered in preference to Protestant patients. Subject to these rules, the sanatorium will be open to patients of all creeds without prejudice. A committee of able surgeons and specialists for tuberculosis have formed an "Association of Heliotherapy" that will serve as trustees of the sanatorium.

Mr. Warburton Leaves Federal Council

At the meeting of the Administrative Committee of the Federal Council on March 12 the resignation of Rev. Stacy R. Warburton, who for several months has served as Associate Secretary, was regretfully accepted. Mr. Warburton has accepted the position of Director of Literature with the General Promotion Board of the Northern Baptist Convention and assumed his new duties on March 22. Mr. Warburton has served on several of the most important committees of the Federal Council, including the American Mayflower Council, of which he was secretary, the Committee on Mexico, Commission on Relations with Religious Bodies in Europe and the Commission on Relations with the Orient, of which he was an associate secretary. He has devoted much time to the preparation of the 1920 volume of the Year Book of the Churches.

The First Co-operative National Evangelistic Campaign

THE United Simultaneous Lenten Evangelistic Campaign, in which the Federal Council of the Churches of Christ in America and the Interchurch World Movement co-operated to align all evangelical churches in an intensive movement with the slogan, "Every Christian an evangelist and every church a center of evangelism and community service," was in every sense a new thing in the religious life of America.

Both Bishop Theodore S. Henderson of Detroit, who conducted the campaign for the Interchurch World Movement from its headquarters in New York, and Dr. C. L. Goodell, secretary of the Commission on Evangelism of the Federal Council, who co-operated in sending messages to the ministers and laymen of the country, expressed themselves as being well pleased with the results of the effort. For one thing, it is the general opinion that the work done this year will help to insure a larger success during the Lenten period next year.

When Bishop Henderson accepted the responsibility of executive direction for the Lenten campaign this year he said that he did it because it was the expressed purpose of the leaders of the Interchurch World Movement to emphasize evangelism, not as a spasm, but as the normal function of the churches. While he recognized that many of the churches were already engaged in working out plans for special evangelistic efforts among their individual congregations, he realized that there were many co-operative community features that could be stressed. With that in view, he called a National Evangelistic Conference, which met February 28, in New York City.

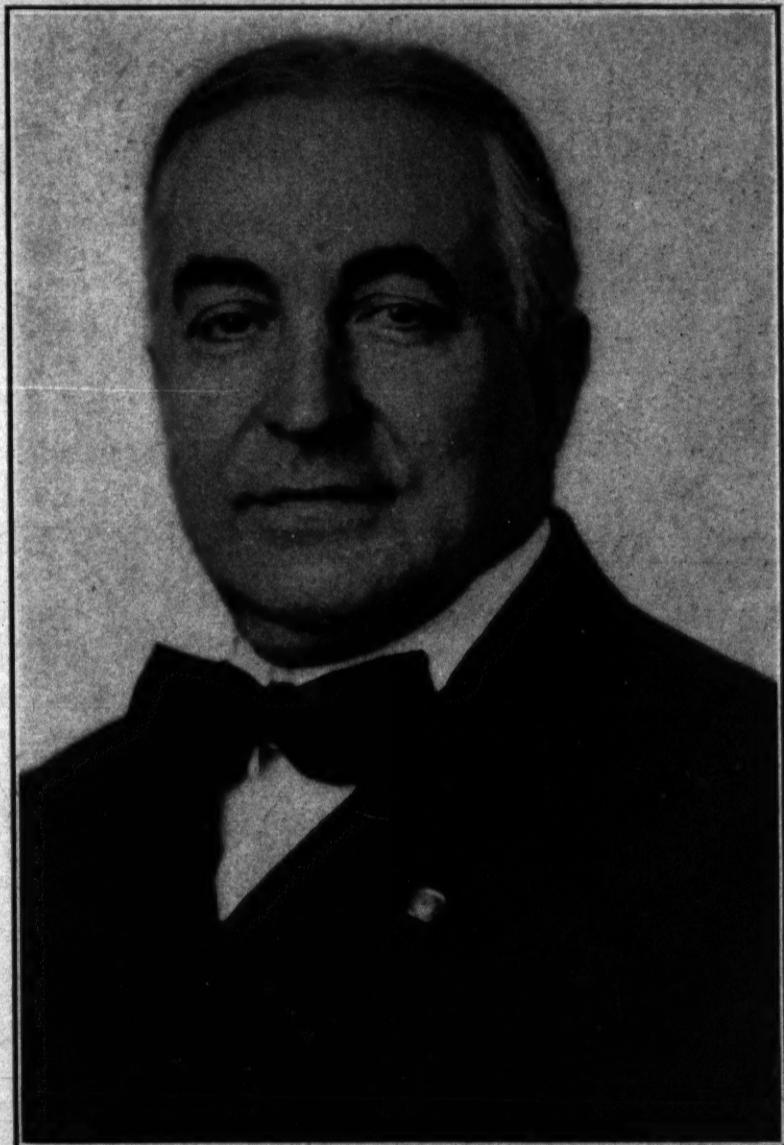
The findings of the several groups at this conference committed all the co-operating organizations to specific actions to promote the campaign.

The editors' group put themselves on record as being willing to publish special articles on evangelism to be furnished through the Publicity Department of the Interchurch World Movement and to feature revival news from the individual churches of their respective denominations. The leaders of the various forward movements indorsed the plans for the campaign and Dr. F. L. Fagley, who made the report, said that they were "especially pleased with the community features of the campaign."

The Y. M. C. A. and the Y. W. C. A. official representatives at the conference, together with other national leaders, have since sent special requests to their respective constituencies to stress the evangelistic messages

in their association meetings and to co-operate with the churches in their areas in arranging for and conducting shop meetings, special services in Holy Week, Gospel salesmen's study classes and special church meetings for men and others for women.

The letter sent to all general secretaries of the Y. M. C. A. on the subject was signed by Dr. John R. Mott and that to the secretaries of the Y. W. C. A. by Miss Mabel Cratty. Bishop Henderson wrote a letter counter-signed by Dr. Goodell and the head of the denominational forward movements, which was



THEODORE S. HENDERSON

National Director of the Interchurch Lenten Evangelistic Campaign and Bishop of the Methodist Episcopal Church, Detroit Area.

sent to more than 50,000 ministers on the lists of the co-operating denominations in the Interchurch World Movement.

Another letter sent to more than 5,000 prominent laymen of the churches and special letters to the men who attended the National Laymen's Conference at Pittsburgh and the women who attended the National Conference

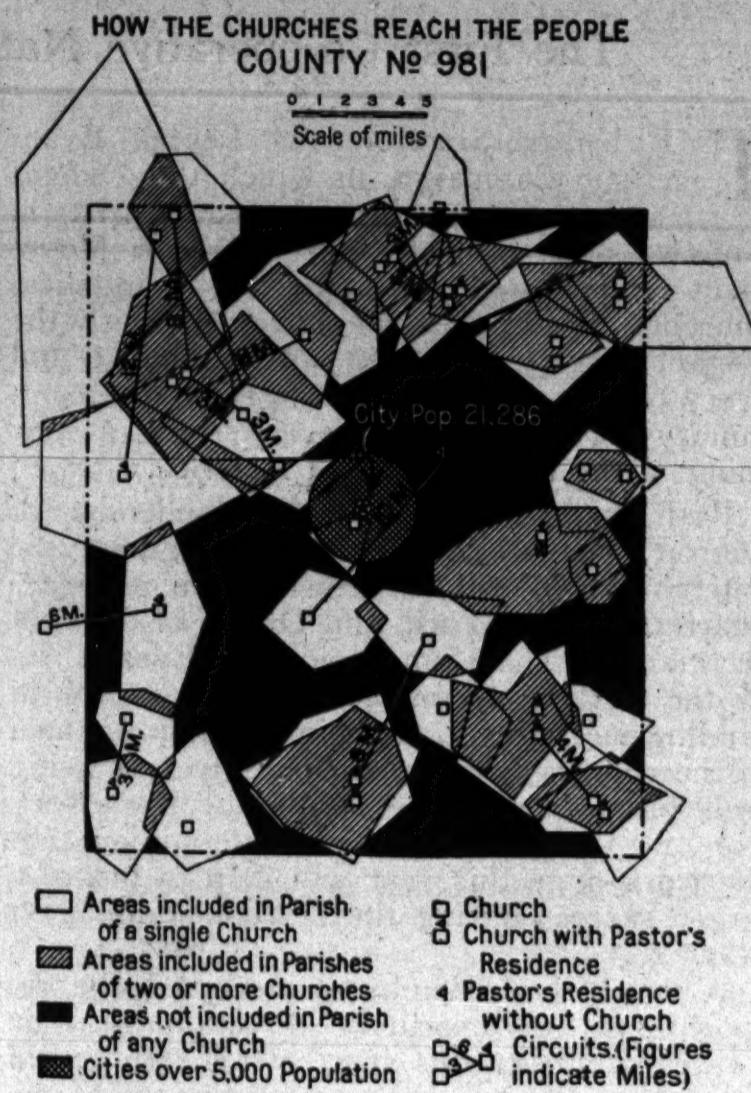
of Churchwomen at Washington urged them to support actively every plan proposed by their pastors for church and community evangelism. They were also requested to initiate and promote movements to stress the responsibility of each Christian to do personal evangelistic work.

Representative ministers in approximately one hundred and fifty of the larger cities of the country were asked to put the program for community effort along evangelistic lines into operation in their respective cities. The responses received showed that the suggestion was not in vain.

Prominent laymen throughout the country accepted responsibility for evangelistic leadership in their respective states. These men served without financial compensation. All the employed men of the Interchurch World Movement in the various states and cities were enlisted in the campaign.

In one of his pleas for intensive evangelistic efforts in each church Bishop Henderson said that Christ's program of "beginning at Jerusalem" should be followed.

"Following the normal Kingdom impulse, His disciples were to go to the uttermost parts of the earth," said the Bishop, "but they were not to begin there; they were to end there. They were to begin at Jerusalem."



America's Greatest Needs Shown By Interchurch Surveys

THE Interchurch program within the United States, which forms the basis for more than two-thirds of the financial askings, is based upon the first survey of the country conducted on a geographic rather than a denominational basis.

The survey takes account of all needs which in any way are related to church responsibility. It is intended for the use of all denominations. Many denominations not otherwise identified with the movement have assisted in the survey, and there are even local instances of Roman Catholic help in ascertaining the true conditions of communities. The survey, being thorough and conducted on scientific principles, is not yet complete, but it was far enough along to form the basis of an estimate of the task confronting the thirty denominations which decided the time was ripe this spring for a co-operative campaign.

Ultimately it is hoped the surveys will yield the exact data on which can be formulated and recommended to the churches certain standards of church efficiency like the standards of college efficiency now recognized.

Local co-operation in the carrying out of the survey and local self-determination in the subsequent framing of a program are fundamental principles.

The survey shows that among the principal curable ills from which the Protestant churches in the United States are suffering are the following: An absentee ministry; inadequate ministerial support; inadequate equipment; unequal distribution of forces, and unchurched areas and groups.

Conditions vary greatly in different parts of the country, but no part is free from one or more of these curable ills.

Large cities have their own peculiar problems, chief among them being the difficulty that churches find in adjusting themselves to meet the needs of a rapidly shifting population.

The extent to which urban populations have been allowed to drift away from the church is shown by a poll taken of 1,000 working men as to their preference in social institutions. The result showed that the church ranked lowest—below labor unions, lodges, libraries, art galleries, movies, forums, etc.

Both in rural and urban America there is a vast opportunity for increasing the community service rendered by the Church.

To the question whether America is over-churched or underchurched, no answer can be given until the results of the surveys are all

in. What is certain, however, is that the distribution of the churches is faulty.

There are, all told, some 200,000 Protestant church buildings in the country; yet it is a conservative statement that less than one-third of the evangelical constituency of the United States enjoys a regular, reasonable opportunity of attending church. By that is meant an opportunity of going to church every Sunday.

Of the 17,000 churches of one denomination 12,000 are without services on any given Sunday. Of another denomination nine-tenths of the churches are served by absentee pastors, and three-fourths of its churches have but one service per month.

Fifty-eight million people—more than half the population of the United States—are members of no church.

Twenty-six million people under twenty-five years of age are connected with no Sunday school or other institution of religious instruction.

The need of leadership in the church is acute. Can it be wondered at when the average salary of a pastor in the United States is \$937? And when in the year 1916 less than half of the ministers in the country received an income of more than \$700? Is it any wonder that the denominations report a falling off in the number of theological students, or that two large denominations have to admit that only ten per cent of their rural pastors have received college and seminary training?

These concrete instances are given as characteristics of thousands noted by the Interchurch survey of the Home Missions field. They represent the kind of situation which makes imperative a co-operative effort of American Protestantism to face squarely the task before it.

Temperance Organizations to Co-operate

At a conference on March 15 between representatives of the National Temperance Society and Commission on Temperance of the Federal Council and the World Prohibition Federation plans were agreed upon whereby these organizations are to co-operate in matters of mutual interest and to maintain joint offices in the quarters of the National Temperance Society at 289 Fourth Avenue, New York City.

The work of the National Temperance Society and Commission on Temperance is to be continued as formerly, and the publication of *The National Advocate* and the two juvenile papers and similar educative work will go on under the administrative direction of the new joint secretary for the co-operating organizations.



REV. GAYLORD S. WHITE

The work of the General War-Time Commission of the Churches and of the General Committee on Army and Navy Chaplains owes much of its success to the untiring efforts of the Rev. Gaylord S. White, who has just retired from the secretaryship which he assumed in response to the war emergency.

The cause of the chaplains claimed Mr. White's untiring devotion. For months he was constantly on the road between New York and the national capital, devoting much of his time to the difficult task of trying to convince official Washington not only that chaplains had a proper and necessary place, but that the men appointed should have adequate recognition and suitable treatment.

Interchurch Fights Drugs in Asia and Africa

Alarming reports of the growth of drug and liquor evils in Africa and Asia reaching headquarters of the Interchurch World Movement have caused the Movement to inaugurate a survey department on Temperance and Moral Welfare. Opium is being procured by Chinese addicts in large quantities through vendors who use the Japanese postal system in China, it is said, and the Chinese government and the missionaries have not been able to stop the traffic. Liquors new and strange to the Chinese are also being sold in increasing quantities and farther into the interior. In parts of Africa, natives are being blinded for life or otherwise injured by trade liquor akin to the American wood alcohol.

The Pastors of the Nation Take Counsel Together

THE Interchurch World Movement has held, at different times, conventions and series of conferences which were intended to teach the pastors, the laymen and the lay women the truth about the situation of the world in relation to the Gospel today and how the co-operating denominations hope to deal with their problem through the Interchurch program.

At the present writing a series of pastors' state training conferences is drawing to a successful close. Calls were issued for the convening of at least one conference in every state, while in the states of Washington, California and New York two conferences were held.

Unusual interest attended the announcement of the conferences, not only among the clergy of denominations co-operating in the movement, but also extending to denominations not yet officially affiliated with the Interchurch program and even to laymen's organizations of various kinds.

At Helena, Mont., the Chamber of Commerce sent out a letter to every clergyman in the state urging attendance at the conference. In the course of the meeting at Rochester, N. Y., two hundred and fifty business men joined in cheering the Interchurch program, calling for its adoption without reservations.

An outstanding example of a friendly spirit to the pastors' conferences on the part of denominations not actually co-operating in the Interchurch Movement happened in connection with the New York City Conference, when the Rt. Rev. Charles Sumner Burch, Protestant Episcopal Bishop of New York, sent letters to the rectors of his diocese recommending that they take part.

Lutherans called pastors' meetings simultaneously with the Interchurch pastors' conferences at Harrisburg, Pa., and Des Moines, Ia., in both instances passing resolutions calling upon their national authorities to affiliate with the Interchurch Movement. At Harrisburg one hundred and ten Pennsylvania pastors of the United Lutheran Church in America sent a delegate from their meeting to inform the clergymen gathered at the state pastors' conference that they had passed such a resolution.

The attendance at almost every meeting passed expectations. Wind, rain and snow

storms, which crippled transportation lines, failed to keep the pastors away. Some reached the meeting by making long and tiresome detours around the battlefield of the elements. Some even arrived on snowshoes, walking miles, because railroad trains could not run.

They were, however, more than repaid for their discomforts. Upon arriving at the meeting they found themselves in harmonious and inspirational contact, not alone with pastors of the thirty denominations of the Interchurch World Movement, but with ministerial representatives of many other Protestant creeds. Never before in so short a space of time have so many Protestant spiritual leaders come together over so wide an area for the consideration of the problems with which they were faced.

Forward Movement leaders from national headquarters were there to tell the pastors why the Interchurch Movement was conceived and what it must do for the world. Lantern slides graphically portrayed the Christian need in every field—at home, abroad, in the cities and in the rural regions. The delegates were told in plain facts and figures what their tasks would be and how they might be accomplished.

Denominational group meetings were a feature at each conference. In this way the interests of each denomination were safeguarded and the individual rights of each creed were kept to the front in any matter bearing upon denominationalism.

Simultaneously with the pastors' conferences in the same cities were held meetings of the nations' leading church women—meetings which brought to the support of the Interchurch World Movement not only the rank and file of Protestantism's womanhood, but the best of America's women leaders.

The net result of this program of education may already be seen. Everywhere there is a better understanding of the Church's world task. The profound impression made by a presentation for the first time of actual conditions which face the Christian Church in its effort to save the world has stirred the ministry of the nation to a desire to be up and doing. At every meeting the program of the co-operating denominations was enthusiastically indorsed, the delegates making known their determination to help promote the interchurch idea.

The following table, showing the attendance at the opening sessions of conferences in several of the states, illustrates the pastors' interest in the movement:

State.	Attendance.
Minnesota	700
New York (Upstate).....	1,655
Northern California.....	723
Southern California.....	542
Indiana	2,000
South Dakota.....	500
Montana	300
Michigan	1,000
Iowa	1,900
Maryland	500
North Dakota.....	400
Oregon	426
West Virginia.....	500
Rhode Island.....	200
Illinois	2,500

The attendance grew considerably as the sessions continued, and the above table is hardly a fair illustration of the actual registration. Each conference telegraphed that there were more delegates than the figures actually showed.

With the co-operating denominations on the eve of their campaign to obtain financial pledges covering a budget for \$336,777,572, these conferences proved of inestimable value. Facts which were not clear to some of the pastors were explained and the original idea of having the movement function through the individual denominational churches was carried nearer to realization. The delegates left the conferences determined to carry the campaign into their own communities, and so into the Christian homes of America.

The Faith That Animates a Great Organization

The National Board of Directors of the Young Women's Christian Association have voted to submit the following splendid statement of the faith and purpose of their organization in connection with their annual report to the approaching national convention:

In its affirmation—of the Christian faith of God, the Father; and in Jesus Christ, His only Son, our Lord and Saviour; and in the Holy Spirit the Revealer of truth and Source of power for Life and Service according to the teaching of Holy Scripture and the witness of the Church.

In its purpose—to impel women everywhere to become followers of Jesus Christ; to hasten the coming of the Kingdom of God on earth.

In its instrument, the Association—a voluntary, self-directed organization, local, national, world: in which women may associate themselves and their service thus ever increasing the amount of the life they live in common.

In its special relation to the Christian Church—through its identification of interest with that great body of communions which have associated themselves in the Federal Council of the Churches of Christ in America.

The Diocesan Convention of the Protestant Episcopal Church just closed at Portland, Oregon, formulated a resolution expressing a desire to extend moral support to the Interchurch World Movement. There was only one vote against the resolution. Many clerical and lay delegates expressed sympathy with the aims and purposes of the Movement.

What the Joint Budget Means

By Fred P. Haggard

Associate General Secretary, Interchurch World Movement.

THE budget of \$336,777,572, presented to the nation by the Interchurch World Movement of North America, is not the budget of the movement, but represents a combination of the askings of those denominations and boards which found it possible this year to co-operate in the financial campaign through the movement.

The funds raised will be used by 182 boards and organizations officially related to the thirty different denominations co-operating in the missions, education and philanthropy, both in America and foreign lands.

Every department of this work has for years been in need of greatly increased funds to permit the execution of the larger programs, which the leaders of the church have long felt were essential to meet the needs of the world.

It was perfectly clear to the leaders that these needs were so tremendous that it would be hopeless to attempt to meet them on the small budgets of the past years, or to attempt to raise greatly increased sums through individual denominational campaigns.

This combined budget does not spell church or denominational union. It simply indicates the purpose of the denominations involved to follow the very obvious and practical method of combining their several campaigns and of raising their money at the same time. Such a united-simultaneous campaign is bound to affect great economies in the matter of meetings, publicity and the many other details related to the task of gathering funds.

The budget is based upon a world-wide survey which has been conducted by the Interchurch World Movement the past year by the six survey departments of the movement. The denominations have co-operated in this survey, which has not yet been completed, but will be continued through the year.

The budget as presented is a conservative statement, carefully revised by joint committees, of what is now imperatively needed to maintain and develop the work of the churches.

In the case of some denominations and boards the amounts asked for represent the needs of one year only. In other cases the askings cover periods of from two to five years, a certain per cent being paid during the first year.

It is considered little less than a miracle that more than one hundred and fifty separate denominational organizations could agree to co-operate in so vast an undertaking. It should not be assumed, however, that this re-

sult has been accomplished without difficulty. Not a few of these organizations have been in existence one hundred years and have their own genius and method of conducting their financial campaigns. While none have sacrificed their individuality, and each will press its own special features, all will merge their efforts into the joint campaign.

The thirty denominations which are co-operating in the campaign represent approximately sixty per cent of the Protestant Church membership of the United States.

The omission of certain denominations from the list should not be taken as indicating hostility, but inability to co-operate at this time, due in some cases to the fact that it has not been possible for the higher church authorities to meet and authorize co-operation.

The total amount asked for represents about five times that administered by the agencies listed in any previous year for the same objects, but is still far below what would be required to meet the needs which are looming on every side.

European and American Churches Drawn Closer By War

THE new ties of friendship and new plans for co-operation which the war has brought about between the churches of America and Europe are omens of the new day which is arising out of the darkness of that struggle.

The Federal Council of the Churches of Christ in America, as spokesman and agent for thirty-one of the leading evangelical bodies in this country, has provided the instrument for making these relationships effective. As early as the fall of 1915 there was formed, with the aid and under the auspices of the Federal Council, the American Huguenot Committee, for the purpose of raising funds to carry on the work of the three Protestant home missionary societies of France and Belgium and for giving relief to destitute Huguenots in the devastated regions of France and Belgium. This Committee, under the initial chairmanship of William Jay Schieffelin, of New York, has continued with some variations in the title and organization, now being merged into the Commission on Relations with France and Belgium. Rev. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, is the present Chairman, and Rev. Charles S. Macfarland of the Federal Council is Secretary of the Commission.

The Committee on Inter-relations Between Theological Seminaries was a means of strengthening another of the bonds between the two continents. Its recommendations included an exchange of professors and students and also of fellowships, between the seminaries

of Europe and America. The first of these exchange students is now in residence at Union Theological Seminary.

The Commission on Relations with France and Belgium has adopted a budget of \$975,000 for 1920, for the repair of churches in France, for French foreign missions, the development of new work in France and the support of French Protestant schools, theological seminaries, hospitals and asylums and for the issuing of religious publications.

Work Extended to Other Countries

These new ties are not to be confined to France and Belgium, close as is the bond of sympathy which knits them to America, and there has recently been organized the Commission on Relations with Religious Bodies in Europe, which will co-operate in the work of re-establishing in other lands the Protestant churches and institutions, which the war has left in dire need. It is estimated that \$1,000,000 will be needed for this purpose during the present year. Among the countries seeking American aid is Hungary, where Protestantism still is strong, in spite of many years of terrible persecution. The Federal Council has voted to help supply the need there and to send at an early date a deputation to visit Hungary and to investigate conditions among the Protestant churches. Similar appeals have come from Poland and from other European nations.

Mayflower Tercentenary Celebration

The tercentenary celebration of the landing of the Pilgrim Fathers, which occurs this year, will prove a strong link in the chain which, more and more, is binding American churches to those abroad. The Mayflower Council of Great Britain sent its representative, Rev. M. E. Aubrey, to this country last fall. His visit stimulated the movement for the organization of the American Mayflower Council which is to have general supervision of the plans and program for this celebration. The American Mayflower Council is co-operating with the British Council and with the Netherlands Pilgrim Fathers Commission. Word has just been received from Paris that a similar committee is to be formed in France.

Chicago Churches Urge Square Deal for Negroes

Representing 600 Protestant Churches, the Chicago Church Federation has asked the mayor, the state's attorney and the chief of police as to what is being done to apprehend the perpetrators of the present bomb outrages against Negroes in that city and is insisting that more adequate protection be afforded negro citizens.

The action of the Chicago church leaders was precipitated by a letter from Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, stating that "information has come to us relative to the Negro situation which seems to indicate a serious condition and one that would seem to be far more than local. I have been requested to urge that our ministers and churches take up the matter immediately." A report of the survey department of the Inter-church World Movement also indicates that inter-racial conditions in Chicago and elsewhere are far from satisfactory and call for prompt and wise action from officials and community leaders:

"The Negroes are feeling very bitter about the indifference on the part of officials," said Miss Mary McDowell of the University Settlement and chairman of the Inter-racial Co-operative Committee. "We feel that pressure ought to be brought to bear upon the responsible officials, to know why they have made so few arrests. With twenty-eight bombs thrown there have been only two arrests to date. The best colored people feel that none of the white people, churches or clubs are proceeding against these things the way they ought to, and for that reason I believe that the morale of the Negroes demands that the white people speak out and say something."

A distinguished special committee has been appointed by the Chicago Church Federation to study facts and recommend action to its Committee on Racial Relations. The committee is composed of the Hon. Robert McMurdy, the Rev. A. F. Clark, Father M. V. Ross, T. Arnold Hill, Prof. Robert E. Park, Dr. George C. Hall and Dr. Frank O. Beck.

Federal Council Leads in Plans for Ecumenical Conference

PLANS looking toward an Ecumenical Conference representing Christians of every faith and land, were approved by action of the Administrative Committee of the Federal Council of the Churches of Christ in America at a recent meeting in New York City. The preliminary meeting of an international committee to arrange the details for the larger gathering was called at Geneva, Switzerland, August 10-11, 1920.

The plans under consideration will involve the assembling of the most widely representative Christian gathering of modern times. Protestant Churches have for several decades been holding great international meetings which have been called Ecumenical Conferences. The last of these was at Edinburgh in 1910, and marked a great advance in unified plans for foreign missionary propaganda. The gathering contemplated will likely reach a broader constituency than any of these.

While the great church councils of the Middle Ages, where Emperors, Popes, Cardinals and other princes and prelates with their trains of attendants sat for months in conference can hardly be matched for picturesqueness by this modern gathering, and while the questions to be discussed do not partake of the profound theology that inspired so many of the historic creeds and confessions, yet in practical accomplishment for human welfare it should surpass them all.

In order that the proposed Ecumenical Conference may secure the widest possible representation the questions for discussion are to be limited to "the urgent practical tasks of Christian life and service and the possibilities of world wide co-operation in testimony and action." The meeting will therefore be less doctrinal and theological in its purpose than the World Conference on Faith and Order which is being promoted by leaders of the Episcopal Church looking toward the reunion of all Christendom.

Those who have been studying the possibilities of the Conference are anxious that it shall come only when the churches of all the nations are ready for it. They hope that the contacts of this gathering may furnish the basis for such brotherhood and understanding as shall make future wars impossible. The Committee is proceeding cautiously so that all of the possible participants may be in harmony with the ends to be secured.

The calling of an Ecumenical Conference at this time was first suggested in the report of the General Secretary to the quadrennial meeting of the Federal Council of the Churches of Christ in America held at St. Louis in 1916 where it was approved by the Federal Council. Similar proposals have since been made by the Swiss and the Scandinavian Church Federations. The officers of the American Federal Council felt, however, that no such conference could profitably be held until after the close of the war.

With the coming of peace, the idea has been revived and the Federal Council has appointed a Committee on Ecumenical Conference which in consultation with similar bodies from European countries is now in charge of the plans for the preliminary meeting at Geneva. The idea of the Conference was approved at the meeting of the International Committee of the World Alliance for International Friendship Through the Churches at the Hague last October. The Federal Council is assuming leadership in the preliminary arrangements at the request of a gathering representing the Church Federations of the four Scandinavian countries, of Switzerland and of America held in Paris November 17. The American Ecumenical Conference Committee is composed of

seventy-nine leading churchmen among whom are the following: Rev. Peter Ainslie, Baltimore, Md.; Rev. George Alexander, New York City; Bishop W. F. Anderson, Cincinnati, Ohio; Rev. Alfred Williams Anthony, New York City; Rev. Henry A. Atkinson, New York City; Dr. James L. Barton, Boston, Mass.; Rev. William C. Bitting, St. Louis, Mo.; Rev. Nehemiah Boynton, Brooklyn, New York; Rev. Arthur J. Brown, New York City; Rev. William Adams Brown, New York City; Bishop James Cannon, Nashville, Tenn.; William Sloane Coffin, New York City; Miss Mabel Cratty, New York City; Rt. Rev. Thomas Frank Gailor, Memphis, Tenn.; Rev. S. G. Inman, New York City; Rev. William I. Haven, New York City; Bishop E. H. Hughes, Malden, Mass.; Rev. F. H. Knubel, New York City; Rev. Lauritz Larsen, New York City; Rev. Albert G. Lawson, New York City; Rev. Frederick Lynch, New York City; Rev. Charles S. Macfarland, New York City; Dean Shailer Mathews, Chicago, Ill.; Rev. William P. Merrill, New York City; Dr. John R. Mott, New York City; Rev. Frank Mason North, New York City, Dr. Robert E. Speer, New York City; Rt. Rev. Ethelbert Talbot, South Bethlehem, Pa., Dr. S. Earl Taylor, New York City, Rev. Worth M. Tippy, New York City; Rev. James I. Vance, Nashville, Tenn.; Bishop Luther B. Wilson, New York City.

BOOK DEPARTMENT

Social Studies of the War. Elmer T. Clark, Litt. D. New York: George H. Doran & Co., 1919.

Dr. Clark's "Social Studies of the War" gives us a journalist's vivid insight into certain conditions as they were in 1918. He renders a real service in dispelling the illusion that war is beneficent in its moral effects. The chapters on the religious situation in Europe during the war and the failures of the Church are suggestive, even though doing hardly more than to present more graphically situations with which the reader is already familiar.

The discussions of the religious situation in the army are vigorous enough to make one realize that any complacent optimism is impossible. But they impress one who has served in the army as being based chiefly on second-hand sources. The author gives credence, for example, to the story about a chaplain who "preached to a company of men, just emerged from an experience of eight days under fire in the front line, on the subject, 'Does the Holy Spirit proceed from the Father or from the Father and the Son?'" Whatever may be said about the unreality of present-day preaching, no one who knew the army chaplains thinks such an incident possible of even the poorest of them. The author's impressions seem also to have been derived not from the American army but the British. They make one realize the need for such a patient analysis of the first-hand evidence as that which has just been made by the Committee on the War and the Religious Outlook in its report on **Religion Among American Men: As Revealed by a Study of Conditions in the Army.**

The New Citizenship. A. T. Robertson. New York: Revell, 1919. \$1.00.

This is a discussion of the need for Christian citizenship. The problems facing society today can only be solved by considering what Christ would have us do. Whether it be race prejudice, too low an estimate on human life, sex prejudice, education, sectionalism, domination by classes, crime, or true patriotism, all these can only be solved in the light of Christ's teaching. In the new social order which is coming, partly as a result of the war, the first great requirement is that of the personal righteousness of individual citizens. The next step is national righteousness—a nation whose character is grounded on love, knowledge, industry and service. Before we can reach the goal of world righteousness we must have justice to the working class.

Dr. Robertson's main point of the need for Christian citizenship is well taken and clearly developed. Not all of his readers will be willing to accept the treatment of parts of his theme.

An American Labor Policy. By Julius Henry Cohen. New York: Macmillan, 1919. \$1.00.

Had the war lasted a few months longer the United States might have emerged from it with a definite labor policy built up by the practices of the War Labor Policies Board, the War Labor Board, the Women in Industry Service, the Federal Employment Service and other agencies, public and private. But with the signing of the armistice a mass of constructive experimentation came to an end.

Mr. Cohen makes a plea for the "reign of law" in industry as against what he considers the immoral doctrines of the syndicalist advocates of class war, on the one hand, and the "old standards of the industrial Bourbons of past years" on the other. "We are dealing," he says, "with a situation as ready for war as was the European situation prior to August 4, 1914." The present interpretation of freedom of contract results in a continuous sense of insecurity of employment, enormous losses due to idleness—\$363,000,000 to 2,556 firms in New Jersey during one year—disastrous strikes and almost universal distrust and ill-will. "The strike, the lockout and the discharge are the army and navy of the contracting powers—the sole means now available to secure observance of obligations."

The author would have employers and workers organized and responsible, collective bargaining free and unquestioned and agreements registered with a National Labor Board and having the force of law.

The Labor Market. By Don D. Lescohier. New York: Macmillan, 1919.

The startling announcement made last fall by the Secretary of Labor that the soft coal miners, who were asking for what the public thought a drastic reduction in their hours of work, were in reality averaging only 29½ hours a week, due mainly to a faulty transportation system, was a revelation to many of the extent of unemployment even in time of comparative business prosperity. From 1,000,000 to 6,000,000 workers, exclusive of farm laborers, were idle in the United States all the time during the period from 1902 to 1917.

Mr. Lescohier discusses the various elements of this problem—immigration, seasonal demand, turnover, etc.—in a thorough and scholarly way. The book includes a criticism of the Federal Employment Service and of the British and Canadian systems, and a constructive proposal for handling this problem. An extensive bibliography is appended.

FEDERAL COUNCIL BULLETIN

Prof. Shenton Discusses Christianity and Economic Reconstruction

The challenge of the present economic situation to the Church is vigorously presented by Herbert N. Shenton in a new booklet on "Christian Aspects of Economic Reconstruction." Professor Shenton speaks out of his wealth of experience as chief of the Reconstruction Research Division of the Council of National Defense. The treatise is submitted in the series of brief preliminary monographs brought out under the auspices of the Committee on the War and the Religious Outlook.

Professor Shenton insists that the Church has a distinct responsibility at this time for thorough study of the ethical issues involved in present economic problems. He discusses the ethical elements involved in such post-war economic questions as trade, both domestic and foreign, tariffs, taxes, immigration, the World War debt, and industrial relationships. Concluding, he says:

"These and hosts of other economic problems must be faced by Christianity. Economically and socially almost anything seems possible at this period of reconstruction. It remains to those who have faith in God and humanity to decide what changes will actually take place. The Christian Church has never faced the responsibilities of such serious choices."

BOOKS RECEIVED

From Army Camps and Battle Fields: A chaplain's story of his work with American soldiers in camp and at the front. The author was chaplain of the 127th Infantry, 32d Division, and was in service twenty-two months, fifteen of which were spent overseas, on three battlefronts and with the Army of Occupation. By Gustav Stearns. Minneapolis: Augsburg Publishing House. \$1.25.

Siberia Today: Not an account of our expedition in Siberia, but an attempt to bring to the public a realization of the difficulties under which our officers and men performed their duties in that land. These difficulties, the author feels, "are partly inherent in the Siberians themselves, partly the result of the chaos following the Russian revolution and Bolshevism and partly the result of a lack of policy for Siberia on our part." By Frederick F. Moore. New York: D. Appleton & Co.

Approaches Towards Church Unity: An attempt to render available for the general public and ministers who may not have convenient access to large libraries, material for discussions and conferences concerning church unity. Beside the essays, there are accounts of some conferences and endeavors in former times to attain these ends, of which history has taken little note. Edited by Newman Smyth and Williston Walker. New Haven, Conn.: Yale University Press.

The Natural History of a Child: A popular and untechnical story of child life, its background and inheritance. By Dr. Courtenay Dunn. New York: John Lane Company.

Peace and Business: A description of post-war business and economic conditions in Britain, France, Holland, Switzerland, Spain, Italy, Germany and America. By Isaac F. Marcosson. New York: John Lane Company.

A Living Wage; Its Ethical and Economic Aspects. By John A. Ryan. New York: The Macmillan Company. \$2.00.

The Monroe Doctrine and the Great War: An interpretation and history of the doctrine which is the basic principle of our foreign policy. By Arnold Bennett Hall. Chicago: A. C. McClurg & Co.

Manual for Leaders-Comrades: A program of Christian citizenship training for boys fifteen to seventeen years of age. New York: Association Press.

French-English Practical Phrase Book: Intended primarily for tourists who will visit France and the battle scenes. By Eugene F. Maloubier. New York: Brentano's.

The New Family and the New Democracy: By Anna M. Galbraith, M. D. Philadelphia: W. B. Saunders Company.

Theory and Practice of International Commerce: A text-book of export and import. By Archibald J. Wolfe. New York: International Book Publishing Co. \$5.00.

Visions of the Big War and a Revelation of the Dawn of the New Morning: By Rev. Henry Gehring. Published by the author in the interest of the church work.

The Moral Basis of Democracy: The author, the president of Yale University, has watched and noted the forces now at work in the world, and gives us the result of his analysis and its application to the duties and problems of the individual man. By Arthur Twining Hadley, Ph. D., LL. D. New York: Yale University Press. \$1.75.

The Army and Religion: A presentation of the religious revelation and results of the war. Edited by Rev. D. S. Cairns, D. D., with a preface by the Bishop of Winchester. New York: Association Press.

Unknown London: An account of some London antiquities, picturesque relics, historical records and city curiosities. By Walter George Bell, F. R. A. S. Illustrated. New York: John Lane Company. \$1.50.

FICTION

Larkspur: A novel. By Jane D. Abbott. New York: J. B. Lippincott Company.

The Search: A novel. By Grace Livingston Hill. New York: J. B. Lippincott. \$1.50.

The Bridge of Time: A novel of Egypt in the time of the Pharaohs. By William Henry Warner. New York: Scott and Seltzer. \$1.75.

A Man for the Ages: A moving and beautiful story of Abraham Lincoln. By Irving Bacheller. New York: Bobbs Merrill Company.

Red and Black: The story of two strong men breaking out of their prejudices to help each other. By Grace S. Richmond. New York: Doubleday, Page & Co.

JUVENILE

The Child's Own Art Book: A collection of paintings of the Old Masters, selected for children, with a simple story accompanying each. By Helen Strong and Maurice LeCocq. New York: Brentano's. \$2.50.

Jack Heaton, Wireless Operator: By A. Frederick Collins. New York: Frederick A. Stokes Co.

Social Games and Group Dances: A collection of games and dances suitable for community and social use. By J. C. Elsom and Blanche M. Trilling. New York: J. B. Lippincott Co. \$1.75.

The Story of the Pilgrims for Children: A timely little book on account of the coming Mayflower Tercentenary. By Roland G. Usher, Ph.D. New York: The Macmillan Company. Illustrated. \$1.25.

The Boys' Airplane Book: The history, construction and uses of the airplane, with a description of its service in the war, with illustrations, diagrams and working drawings. By A. Frederick Collins. New York: Frederick A. Stokes Company.

FEDERAL COUNCIL BULLETIN

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